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AFTER PENTECOST

Have you ever asked yourself this question: "Is God really here?" Christianity, of course, has contended that God does dwell among us; in fact, He came to the world, took upon Himself human flesh and lived among men as Jesus of Nazareth. And when Jesus left His disciples He said very clearly, "I will not leave you comfortless, I will come again unto you." These promises He had kept, for Christianity could not have long endured without the living presence of Christ!

The leaders of Judaism thought they could get rid of Jesus by crucifying Him. Even the disciples were dismayed and ready to give up their faith but then something happened. Someone saw Him! Then another! This was exciting but not altogether satisfying. It was not until after Pentecost that they were really sure. In obedience to His command, they tarried in Jerusalem, waiting for His promise of the Comforter – the Holy Spirit. When, on the Day of Pentecost, the Holy Spirit descended upon them, indwelt them and possessed them, then they knew; for, the Holy Spirit is the LIVING PRESENCE OF CHRIST WITHIN US! Now they need never wonder again whether or not Christ was really present. He was actually abiding within them. Their theme could be "Christ liveth in me!"

Modern Christianity to a great extent is trying to make a go of it without the Holy Spirit. We have laid emphasis upon God as our Father, even Jesus as our Saviour, but we have neglected the Holy Spirit as the Abiding Presence! As you read the thrilling story of the early church in the Book of Acts with all the wonderful exploits of the first disciples and

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HEART PRAYER

God, please give me a heart that can
hold all of the good things in life:
a heart with compassion and kindness,
with gentleness and patience,
and a heart that is open to
spontaneity and joy.

Please form in me a heart that listens
to all of your messages of love;
one that trusts, always looking for
the goodness hidden in others;
one that will readily share the gifts
you have given,
and one that can hope beyond difficulties.

Grant me a peaceful heart that will hold
on to the real values in life
so that I can respond with assurance
to what is important;
give me a heart that is grounded in
love rather than fear;
one that is open to the needs of others
and will reach out with sincerity.

Please God, give me a heart filled
with your Spirit.

THE HOURS

Just prior to the Divine Liturgy, the Hours are read. In many parishes, everyone is encouraged to "signup" and take turns in reading them. They are the simplest form of Church Services.

a. In the FIRST HOUR we thank God for the light of day which He has given us, We pray to Him that we may pass the day without sin. Psalm 5, 90 and 101 are read. According to ecclesiastical reckoning, the first Hour corresponds with the present 7 o'clock in the morning.

b. In the THIRD HOUR we commemorate the Descent of the Holy Spirit upon the Apostles on the day of Pentecost. Psalms 17, 25 and 51 are read. This corresponds to the present 9 A.M.

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WATCH OUT

We hear very little in the sermons given on how to live a moral life or how to dress properly for church services. Somehow, we are expected to have absorbed this knowledge. But if we study Scripture and read the Holy Fathers we know that these are full of instruction on both topics.

The bible teaches us that despite the "immorality surrounding us, we need to be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world." (Phil 2:15,16)

A Desert Father said: "The Fathers used to say, 'If temptation befalls you in the place you inhabit, desert not the place in the time of temptation, for if you do, wheresoever you will go, you shall find there what you have fled from in the first place before you'."

These examples provide the key to how Christians can remain untainted by moral corruption – they need to hold fast to the teachings of God's Word and recognize that its moral standards represent the best way of living.

"The god of this world" Satan the Devil is trying to win over people's hearts. In 2 Cor 11:14, 15 we read that he "Satan himself is transformed into an angel of light" and "his ministers also be transformed as the ministers of righteousness." They promise freedom and fun, but they themselves are slaves of corruption for if a man is led by them he is brought to bondage. (2 Peter 2:19). We have to protect our minds and hearts against the permissive propaganda hurled at us. For as St. John Cassian says: "The demons have no means of taking possession of a man's spirit or body, no power

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CHRONOLOGY

JULY 2007

DIED: Fr. Daniel Donovan, retired, in Johnstown, PA
Fr. John Surducan, retired, in Dearborn, MI
Fr. Boris, retired, in San Anselmo, CA

GOOD NEWS: It is now possible to hear the Divine Liturgy free anywhere in the United States over the telephone! In an unusual arrangement, the Divine Liturgy at 9:50 EDT Sunday mornings can be accessed on your phone. What a blessing for those confined to home or those who cannot get to church for some reason. Dial 1-800-910-3597 then pause and dial 2456685 and the pound key which is #. Then give your name and touch the pound key again #. Let's hear from you, if you try this.

THE CARPATHO-RUSYNS in Ukraine have been trying to gain official recognition in the Ukraine. The Transcarpathian Oblast has been appealing but has been ignored by officials in Kiev. The recognition would boost their efforts toward developing their linguistic and cultural heritage, which they see as being different from Ukrainian. For more info, go to the website: www.c.rs.org/Chapters/NatlCapital/actionalert.html

ON FATHER'S DAY many Orthodox Churches commemorate this day by having an Altar Boy reunion. All former altar boys, who can now be called Altar Men, return to their parish church to help during the Divine Liturgy. Recently in Annunciation Greek Orthodox Church in Nashville, TN, 36 former altar boys, ages 22-62, returned to their duties for the Divine Liturgy. Now fathers, teachers, businessmen, lawyers, doctors, etc., they gave the message that serving the Church is not just for little boys. It's for men.

AFTER 200 YEARS the Ukrainian-Greek Catholic Patriarchal Curia has moved from Lviv to Kyiv. Patriarch Lubomyr states that this was " an important time for strengthening our church..."

TO CLARIFY IRS INFORMATION in the May issue. Beginning in 2007, there are new requirements for cash contributions to charities. You cannot deduct a cash contribution, regardless of amount, unless you keep a record of the contributions: bank record (such as a canceled check, a bank copy of a canceled check, or a bank statement containing the name of the charity, the date of the contribution, and the amount) or a written statement from the charitable organization. Use your church envelopes!

THE AMERICAN LEGION has available the Blue Star Banner to hang in the window of a home that has a loved one serving in war. To place an order, call 888/453-4466 or www.emblem.legion.org

METROPOLITAN NIKITAS OF Hong Kong and Southeast Asia has been named the new director of the Patriarch Athenagoras Orthodox Institute at 2311 Heart Ave., Berkeley, CA. The institute is an affiliate member of the Graduate Theological Union at Berkeley and exists to study and disseminate Orthodox thought and culture. It is ecclesiastically related to the Ecumenical Patriarchate. Its publishing office is the Inter-Orthodox Press.

BISHOPS IN THE ANGLICAN COMMUNION gave the U.S. Episcopal Church a September 30 deadline to declare "unequivocally" it will prohibit openly gay bishops and not authorize same-sex blessings.

LITURGICAL MUSIC CHATROOM has discussions beginning at 8:30 p.m. EDT, the 1st and 3rd Tuesday of each month. Log on www.oca.org and follow the links. The Chatroom provides a setting for choir directors, singers/and others interested in liturgical music to discuss hymnology, repertoire selection, liturgical chants, church rubrics, vocal techniques, the choir and congregational singing, music and liturgy, and related issues.

FR. JOHN KRESTIANKIN, who was born in 1910, lived through all the horrors of the religious repressions and persecutions against the Orthodox Church by the communists. He wrote letters, which have been translated into English, which contain sound spiritual counsel on many different questions about the Church, society and family life facing a person in the modern world. ""May God Give You Wisdom," 520 pages ISBN 1-887904-39-5 is available from St. Xenia Skete, PO Box 260, Wildwood, CA 96076-0260 for $25 plus $3.75 for postage. Tel/Fax 530/628-1034.

THE EASTERN ORTHODOX FOUNDATION, PO Box 432, Indiana, PA 15701-0432 is in its 41st year of caring for the homeless and needy. It's mission is housing and healing and they need much help in continuing this social service. They have a list of needs, some very basic such as toothbrushes and soap, and some more rare as a minibus and vacuum cleaners. Call 724/349-4821 or write for the list.

ONE RESULT of the historic signing in Moscow on May 17 resulting in the reconciliation of the Patriarchate of Moscow and the Church Outside of Russia (ROCOR) is communion between the adherents of the Patriarchal, ROCOR and OCA jurisdictions.

According to A SURVEY DONE IN 2006 by Alexei Krindatch, one-third of all U.S. Orthodox priests are converts and this proportion is growing as 43% of the students enrolled in the four major American Orthodox seminaries are also converts.

(Continued from front page)

AFTER PENTECOST

then look at the modern church, all too bewildered, frustrated, and impotent, you know that something has happened. We've lost our power.

The Church, of course, simply reflects the individuals who compose its membership. When we, therefore, do not experience the power of His presence, the Church suffers and the work of the Kingdom falters. Certainly, as Christians, we are living "below par." We have been promised Christ's abiding presence, through the indwelling of the Holy Spirit, in the Sacrament of Confirmation. The Scriptures tell us that the Holy Spirit will lead us into all truth; that He will give us guidance in every hour; that He will shed God's love abroad in our hearts; that He will heal us, empower us, transform us, and that He will bear the wonderful fruits of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self control. In other words, through Christ's abiding presence, we can live daily out of God's infinite surplus and not out of our own limited reserves.

God's divine purpose from the beginning was to invade human life. Through the Incarnation, Life, Death, and Resurrection of Jesus His purpose is to "indwell" us. All the barriers to Almighty God making His home within us are on our side and not His. Are you satisfied with Life? Wouldn't you like to be free from your fear? Rise above your inferiority complex? Face life without resentment and irritation? Feel a Divine quickening in your mortal body? Know joy and peace within your soul? Wouldn't you like to "mount up with wings as eagles, run and not be weary, walk and not faint?" All this and more your Heavenly Father wants to do for you. Be aware of your gift of the Holy Spirit!

In many wonderful ways you'll experience His manifestation of Himself in your life, but, never be satisfied. Always seek to know Him better and love Him more; for what He reveals to you today will be nothing compared with what He'll reveal tomorrow.

A group of people had started to climb a mountain so they could share the glorious view from the mountain top. An elderly woman was in the group. After they had traveled a way, she became tired and they paused to rest. "It is very beautiful here, you go, I'll wait here," she said. They persuaded her that it was better further on, so she continued with them. In a little while, she became tired again, and they again sat down to rest. This time she stated she wouldn't go any further. She was tired and it was so beautiful where they were, it couldn't possibly be any better further on. They talked to her and tried to persuade her to continue on with them. Finally she said, "Well, you go on a way, and if it is better higher up, you just wave and I'll come along."

They proceeded and after awhile they waved to her and slowly and painfully she made the grade. When she finally arrived, she looked over the view and said: "It is worth it, I never believed that I'd live to see anything so beautiful!" Never think for a moment that you have "arrived" in your spiritual life. It is always better further on.

For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the thing which God hath prepared for them that love Him."

(Continued from front page)

THE HOURS

c. In the SIXTH HOUR the crucifixion of Jesus Christ is commemorated. Psalms 54, 55 and 91 are read. This corresponds to the present 12 noon.

d. In the NINTH HOUR we commemorate the death of Jesus Christ Our Lord. Psalms 84, 85 and 86 are read. This corresponds to 3 o'clock in the afternoon.

Besides these, there are IMPERIAL HOURS and HOURS for Easter/Pascha. Interesting that the Hours for Easter omit the Psalms, while those for the Imperial Hours add several.

(Continued from front page)

WATCH OUT

forcibly to enter his soul, unless they first deprive him of all holy thoughts, and make him empty and devoid of spiritual contemplation."

Many, however, reason: "If what I'm doing is not illegal then it's all right." But that is not so. Our heavenly Father lovingly provides moral guidance, not to make your life boring and restrictive, but to protect you. He wants you to avoid calamity and enjoy a happy life. Indeed, serving God "holds promise of the life now and that which is to come."

Our religious life does teach us; but, we have to be willing to listen.

PRESS FUND

Thank You/Spasebo for your gifts and your warm notes. It's surprising how they seem to arrive when they are needed the most.

Anne Dorozynski, Helen Baburchak, Claire VandenOever, Dorothy Petronka, Marie Grabania, John Lukatchik, Veronica Pirow, RN, Mary Sernak, Anonymous (2), Rose Minarick, Bessie Demos, George Kupar, Irene Allen, Mary Hritcko, Elaine Paylor, Michael Obmascik, Dora Mitchell-Welsch, Courtland Tom Swift, Orthodox Square Club-Akron Chapter 3, Paul Laskovich, Ethel Watlock, Mary Bohurjak, John Teresko, Anne Cholod, Frances Migdal, Dr. Dimitrios Pappas, Mary Arndt, J. Russian, Michael Matson.

*John A. Spack for health of Carolyn and Ray Herman and Family

*Don Robert Peters for health of Abbot Joachim

*Michael Mitchell for safety of Lambee and Cleo

*Theodore and Nancy Ann Hamilla in memory of Anna Gallayda Hamilla, John Hamilla Jr., Michael Hamilla, George Hamilla and Frances Pauline Hamilla

*Matushka Nina for health of Graduates of St. Tikhon's Theological Seminary class of 2007: Fr. David S. Cowan, Fr. Andrew Damick, John Diamantis, Elias Mukasa, Fr. George Shawareb, Fr. John Soucek, Dejan Gality, Vasila Hillhouse, Fotios Kayonjo, Fr. Stephen D. Vernak, Nicholas Vester, Justinian Williams. Many years!

Memories

Singing Praises to God

Some of my earliest memories of church involve my mother and grandmother. Although Baba watched me with an eagle eye to make certain I didn't misbehave, I felt safe and loved as I stood snug between them.

In those days, our parish choir was quite large and had a number of exceptionally good voices. I especially enjoyed hearing one soprano sing very high notes and a bass who sang very low. But what I loved the best was listening to my mom and Baba quietly sing along – Mom with her clear, sure alto voice and Baba, who sang neither soprano nor alto but straight from her heart.

When I was about seven years old, I received my first prayer book and was able to follow the Divine Liturgy by picking out words that I could read. At that time, our Liturgy was half in English and half in Slavonic, and I was always curious about the different-shaped letters on the opposite pages. As I grew older and had somewhat mastered the English, I found a Cyrillic alphabet with pronunciation key and began to use it to figure out some words in Slavonic. Eventually, another voice was added to the mother-daughter duet to make it a trio. It brought me such joy to join Mom and Baba's voices in praise to God.

Although I was able to read music and sang in my school's choirs, I waited until I was in my mid-twenties to become a member of the parish choir. I admit, I felt a bit intimidated the first time I climbed those steps to the choir loft, but I quickly found my place among the other members.

I belonged to the choir for fourteen years and now often help to sing when needed. Recently, and on more than one occasion, I've found myself singing the responses to the Liturgy alone, especially on Soul Saturdays. With no director or other choir members, I've felt ill prepared when asked to sing at the last minute. The last time that occurred I thought, "God deserves better than me 'winging it'." Things such as switching from my usual alto to soprano and being unable to "find the pitch" prevent me from doing my best.

In the early years of our church, a Psalomchyk (Reader) sang the responses with the congregation following along. Even after the choir was formed, the Psalomchyk was present for all services when the choir was not available. These young men received their training from the priest. Time was often set aside during Saturday Russian School for this purpose.

Times have changed though. Due to work schedules, dwindling church memberships, and sadly, lack of interest, few people may be in attendance for holy days and other services, with no one to sing the responses. A possible solution to this problem might be to establish deanery training programs for men and women of all ages who are interested in leading and singing responses for church services.

Whether we sing in large, professionally trained choirs or alone, our purpose is still the same – lifting up our voices in singing hymns of praise to God.

Margaret Pysarchyk

Baba's Good Advice

I read your "Memories" column in the Orthodox Herald and have enjoyed all that others have contributed. Perhaps you would consider this for publication.

I was born in 1938 and have been a lifelong member of St. Michael's Russian Orthodox Church in Old Forge, PA. I lived with my mother and paternal grandmother and paternal uncle from my birth, since my father died in 1942 when I was just 4.

Our church, St. Michael's, for years had conducted a Russian language school in the evening three days per week so that the youth of the parish could learn Russian. I must add that my paternal grandmother spoke fluent Russian and very little English. From day one, she communicated with me in Russian and she taught me the language well. When I was 6, I was expected to go to Russian school after public school. For some reason, which I cannot now remember, I objected to doing so, but my mother and grandmother prevailed. I still remember my grandmother's words when she said, "Mikey, you go to Russian school. At some point in your life, it will be useful to you and you will remember me." And so, I attended Russian school for eight years and learned to read and write Russian. That with the conversation practice I received at home gave me a solid foundation in the language. Alas, in June 1953, when I was 15, Grandma Peregrim passed away, and I felt as if part of me had died also.

I graduated in June 1959 from the University of Scranton with a BS in Education with English and French as teaching fields. While student teaching, I had heard a rumor that the Scranton School District was looking for a Russian language teacher to begin in September 1959. I applied and was given an emergency certificate. After teaching Russian for three years, I passed the Pennsylvania Certification Exam for teachers who have gained knowledge in areas without having actually acquired college credits. My teaching career spanned 1959 through 1993, during which time I taught both Russian and French. I also taught Russian part time in the evening at both the University of Scranton and Marywood University. While in my fourth year of teaching Russian at the high school, two students entered my Russian class who stayed through four years of Russian. Twins, Pam and Jill Dougherty, Americans of Irish extraction, continued their studies beyond the Master's level. Pamela graduated with a Ph.D. in Slavic Linguistics from the University of Vienna. Jill, after completing her graduate studies, latched onto a position with CNN and, up until three years ago, because of her fluency in Russian, held the position of Chief CNN correspondent in Moscow, Russia. She is now a CNN reporter in Washington, DC.

I am currently retired, but I still remember with a tear in my eye my Grandmother Peregrim's words, "At some point, it will become useful to you and you will remember me."

And to this day, 54 years from her death, I still remember her in my prayers and will be forever grateful for the wisdom of her advice.

Michael Peregrim II

Please send your MEMORIES to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or email at mypysarchyk@hotmail.com

MAN AND GOD

The Orthodox Church strictly guards the teaching that Jesus Christ has two natures. He is both God and man. It teaches that this is an indispensible condition of faith without which salvation is impossible. From the time we are little children we are taught how to hold our hand when we make the sign of the Cross. By placing two fingers in the palm of our right hand, we affirm that we believe that Jesus Christ is both God and man.

Many religious groups taught otherwise. Some deny that Jesus Christ was Divine, others that He was human. These teachings are persist in many religious denominations today.

This matter was discussed as far back as the year 431, when the whole church met at an Ecumenical Council in Ephesus. This was the Third Ecumenical Council and the 200 bishops who attended decreed that the humanity and Divinity were complete in Jesus Christ. The Coptics did not accept this council.

They met again 20 years later, this time in Chalcedon. This time the 650 Bishops meeting again decreed that Jesus Christ had two natures refuting a teaching which had taken hold that Jesus Christ had only a divine body that is he was only God not man.

The matter continued to percolate throughout Christendom. Finally almost 230 years later, the 170 bishops gathered in Constantinople and again debated the issue of whether Jesus had two natures and this time two wills. The Council decreed that Jesus did have two wills, the divine and human and two natures God and man.

This is how the decree given at the Council of Chalcedon reads:

"Following the Holy Fathers we teach with one voice that the Son and our Lord Jesus Christ is to be confessed as one and the same (Person), that He is perfect in Godhead and perfect in manhood, very God and very man, of a reasonable soul and (human) body, one in Essence with the Father as touching His Godhead, and one in essence with us as touching His manhood; made in all things like unto us, as touching sin only excepted; begotten of His Father before the world according to His Godhead, but in the last days for us men and for our salvation born of the Virgin Mary the Theotokos, according to His manhood. This one and the same Jesus Christ, the only-begotten Son, must be confessed to be in two natures, unconfusedly, immutably, indivisibly, inseparably ... not separated or divided into two persons, but one and the same Son and only-begotten God the Word, our Lord Jesus Christ, as the prophets of old time have spoken concerning Him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us."

Every knee shall bow?

In the 17th century, English Puritans rejected kneeling at Communion because they thought it implied "Romish" idolatry. But today, some Roman Catholics are challenging their bishop in order to be allowed to kneel in church. Last spring the *Los Angeles Times* reported that the archdiocese of Orange County, California, has instructed its congregants to stand rather than kneel at certain moments of the Communion service, but many are refusing to get off their knees.

The conflict reveals two opposing ideologies. The "modern" camp views kneeling as a remnant of feudalism that should be exchanged for standing, which, the archdiocese says, better reflects "human dignity ... that we are made in the image and likeness of God." The "traditional" camp believes kneeling is superior because it is submissive, reverent, and worshipful. As one parishioner said, kneeling is praying "with our bodies, not just our minds."

Debates over kneeling aren't new. Although many Christians by the second century believed kneeling was too solemn for Sunday services, not everyone agreed. Tertullian, writing about the conflict, said that he hoped "the dissentients may either yield, or else indulge their opinion without offense to others." In the early Middle Ages, the Western church introduced more kneeling when it placed greater emphasis on Christ's presence in the Mass.

The official change came four years ago when the Vatican instructed, "The faithful kneel ... unless the Diocesan Bishop determines otherwise." Now that some U.S. bishops are removing the posture altogether, new churches often don't have kneelers and some older churches are eliminating theirs. For the devoted traditionalist, this makes for sore knees.

from "Church History" Issue 91

VIEW ON MEDICINE

When we hear the word arts, we usually think of poetry, painting or music. But in the following translation, it has a broader meaning. It means skill or performing certain functions by using skill which was acquired by experience, study or observation. Shakespeare in one of his works uses the word arts-man, meaning a learned man. The word arts in The Long Rules by St. Basil the Great give his views on the use of medical help.

"Each of the arts is God's gift to us, remedying the deficiencies of nature, as, for example, agriculture, since the produce which the earth bears of itself would not suffice to provide for our needs. ... The same is true, also, of the medical art. In as much as our body is susceptible to various hurts, some attacking from without and some from within by reason of the food we eat, and since the body suffers affliction from both excess and deficiency, the medical art has been vouchsafed us by God, who directs our whole life, as a model for the cure of the soul, to guide us in the removal of what is superfluous and in the addition of what is lacking...

"So then, we should neither repudiate this art (medicine) altogether nor does it behoove us to repose all our confidence in it; but, just as in practicing the art of agriculture we pray God for fruits, and as we entrust the helm to the pilot in the art of navigation, but implore God that we may end our voyage unharmed by the perils of the sea, so also, when reason allows, we call in the doctor, but we do not leave off hoping in God."

SOBORNOST

A New Patriarch

Following the death of Demetrios I in 1991, the election and enthronement of a new Ecumenical Patriarch of Constantinople, Bartholomew I, proved to be another illustration of the "naturalness" of the *sobornyj* process in Orthodoxy. Within a matter of months, the new Patriarch convened two synods.

During the first week of Lent 1992, he called together the heads of all the autocephalous and autonomous Orthodox Churches in the world "to consider crucial issues, problems and events affecting Orthodoxy." The prelates addressed the Orthodox position on rapidly changing world events, the environmental crisis, failures of ecumenism and relations between Orthodox, Catholics and Protestants, and European unity. Issuing a seven-page statement on March 15, the primates demonstrated the "conciliar" nature of the Eastern Church in praxis.

Five months later, Bartholomew called together a synod of all the diocesan bishops under his jurisdiction. Their purpose was to inform the *primus inter pares* of the Orthodox world of the progress, the problems and the vision of the future each has in his local church. From New York to Australia, from England to Uganda, hierarchs came together to reflect together the views of the clergy and faithful of each of their dioceses, for the patriarch and for each other. No new pronouncements were made; rather, the encounter was clearly a prelude to the "Great and Holy Synod" many were confident Bartholomew would convene during his reign.

A Fact of History

A question remains, however, concerning this essential aspect of the Orthodox Church – this local council: who confirms it? The simple response is that the "acceptance of the Church" confirms the truth of a council. As Metropolitan Maximos (Aghiorgoussis) of Pittsburgh tells us:

> The authority of councils is based on their reception by the Church. Such reception is the witness of the Church upon the Church herself. In this way the Church bears witness to the truth of the decisions made by a council.

Paul Evdokimov goes so far as to say that the consensus on a given truth is reached not during, but after the definitions about this truth by a council.

Metropolitan Maximos adds:

> It is especially interesting to note the presence of reception in the ante-Nicean period. Although the Council of Nicea introduced juridical concepts which were to replace the idea of reception, nevertheless reception survives even after Nicea as the only form of confirmation of a council's decrees.

And, in this modern period of autocephalous churches in the Orthodox world, the idea of reception still prevails. Thus, the source of authority of the councils of autocephalous (local) churches is the reception of their decisions by other – even all other – local churches.

According to Fr. Meyendorffi: the fact of the "reception" or "rejection" of local councils is one that is well-known to Church historians, but it remains somewhat of an embarrassment to theologians who seek clear-cut external criteria of the infallibility of the Church. The truth in the Orthodox experience is that **no council** is ever accepted in advance, no matter what criteria are met, and some councils have actually been disavowed, in spite of their formal regularity: the convocation (and acceptance) by an emperor, the number of bishops present, the geographic representation of the hierarchs, the conviction of the council itself, the acceptance by the pope, ecumenical patriarch or other patriarchs, or the recognition of a particular council afterwards. This can be easily and substantially documented.

Fr. Michael Dahulich
Dean of St. Tithon's
Theological Seminary
So. Canaan, PA 18621

Undique (from everywhere)

Many are advocating that the Bible be taught in public school as literature because so much of it has influenced literature and our everyday language. One example: "Be all things to all men." This is said when we want to show different attitudes to different people in an effort to please everybody or to avoid controversy. The Bible records St. Paul as saying in his First Epistle to the Corinthians (1 Cor 9:22), "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

God didn't expect us to only worship on Sunday (see 4th commandment), he also spoke of yearly festivals. Scripture clearly shows that these annual festivals were in addition to the weekly observance of Sunday. We read in Leviticus 23:1-4, "And the Lord spoke to Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons..." The rest of the chapter deals with the feasts he instituted as the Passover, the Feast of Tabernacles, and the Day of Atonement. The Savior, Jesus Christ advocated a new covenant experience in which God would put His law in the minds of His people and write it on their hearts. (Jeremiah 31:33)

What's the difference? <u>Satan</u> is a Hebrew word meaning "adversary." <u>Lucifer</u> is described by Isaiah (14:12-15) as a radiant creature who dares to cry out: "I will make myself like the most High." The <u>devil</u> is the divider, the detractor as in the serpent in Genesis who tempted Adam and Eve to sin.

Wrinkles on a face in an ikon indicate either old age or suffering.

Editor's Notes

I celebrated a birthday in June. I am most appreciative of the many cards, phone calls and gifts that I received. But how did you kind, thoughtful people know my birthdate? Believe me, each one is precious and I smile with gratefulness for your remembering me even as I write these notes.

In the Chronology there is information on how to access a Divine Liturgy from the 10th Street Church in New York as it is being served. Modern technology is being used to bring joy to many who are unable to worship in congregation with their fellow believers. They are sometimes referred to as the "invisible" parish. Every so often, someone will call or write to me and tell me how much the cassettes which Fr. Basil prepared of a weekly religious program means to them. Some even sheepishly admit that they run off copies for others who cannot get to church. Perhaps, thought has to be given to the "invisible" parishioners on your parish roles.

I was blessed to attend another graduation of 12 seminarians at St. Tikhon's Theological Seminary. It was a beautiful, warm ceremony. I pondered on what awaited these graduates, who have spent so many years preparing to serve in God's vineyard. Three of them are already ordained as priests and are assigned to parishes in the northeast, others are returning home to Uganda, Denmark, Hungary, California, Texas, etc. May God guide them and give them the strength to labor in His vineyard, using traditional as well as innovative tools.

Grant them and us the grace and strength, O God, to serve You willingly and faithfully at all times.

Matushka Nina

LIGHTER MOMENT

How old would you be if you didn't know how old you were?

GET READY



Prepare yourself for receiving Holy Communion by praying, reading the Holy Scriptures and writings of the Holy Fathers, and going to confession. Arrange a time and date for confession (usually it is after Vespers on Saturdays or on Sundays before Divine Liturgy).

Talk to your priest-spiritual father, ask him for guidance about anything that you might be having difficulties with (any decisions to make, problems encountered spiritually, etc.). This is confidential, for a priest cannot tell one's confession to anybody. Most importantly, a priest is there to guide you and pray for you as God pours His mercy and forgiveness on you. May He have mercy on us all!

When approaching to receive the Holy Mysteries-Sacraments, come and join the line as soon as you are invited to do so by the priest or deacon with the words, "with fear of God, with faith and love, draw near." Fold your hands across your chest, right hand over left, and stand with your head bowed. Do not make the sign of the Cross after you have ascended the steps or before you descend again – if you do so when you are near the Chalice, there is the likelihood that you might accidentally strike it.

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Your gifts are needed and appreciated. Thank you.



A friend saves the Food Section of the Wednesday edition of the New York Times for me. For the past year, there has been much mention of pork belly on the menu of many of the restaurants in the New York area. It brought to mind the many ways that this and fatty parts of pork are used in cooking by Slavic people. If you are fortunate you have taken part in an impromptu picnic where a fire is made of wood scavenged in a forest area, unpeeled potatoes and onions buried in the hot coals, and then small pieces of salo/thick bacon impaled on sticks and cooked over the fire. The tasty fat dripping off the roasting bacon caught on pieces of salted firm bread. The baked veggies pulled from the fire, the charred skin removed and everything eaten with gusto. No one worried about the cholesterol count. It's hard to find the right bacon for this treat, but we can always enjoy a hot dog roasted over a fire, then slathered with a spicy meat sauce and chopped onions and sauerkraut and mustard and ketchup, and pickle, etc. Try this easy, meat sauce to eat with a hog dog indoors or out.

EASY MEAT SAUCE

3 Tbls. shortening
1 large chopped onion
1 lb. chopped meat
1 cup tomato juice or sauce
salt, pepper, chili powder
dash Worcestershire sauce
juice half lemon

Pour shortening in large skillet. Add chopped onion and saute until soft, not brown. Add chopped meat and brown. Then add tomato products and simmer, crumbling meat while doing this. Add salt, pepper and chili powder to taste. Then add lemon juice and Worcestershire sauce. Simmer for 1/2 hour, adding more liquid if necessary. Keep sauce runny. Spread on hot dog in bun and add anything else.

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WINTER'S GRACE

We often take God's blessings for granted until they are taken from us. Then we recognize how important even the most common gifts of God are.

There's a legend about a day the sun didn't rise. At 6 in the morning it was dark. At 7 it was still night. Noon came and it was as dark as at midnight. By 4 in the afternoon, people flocked to the churches and held candle vigils to beg God for the sun.

The next morning, huge crowds gathered outdoors, especially on the hilltops, to face the eastern sky. When the first rays of sunlight pushed open the door of the morning, the people burst into cheers and praised God for the sun.

"Bless the Lord, O my soul, and forget not all His benefits." The psalmist who wrote these words knew that he couldn't possibly remember all of God's benefits to him. He was distressed that he might forget them all, so he took his sluggish soul in his hand, shook it, and urged it to consider at least some of the good gifts God gave to him.

Because God's goodness is as constant as the sun, we are in danger of forgetting what He showers on us each day. As we hear these words "Bless the Lord, O my soul, and forget not all His benefits" sung during the Divine Liturgy we should meditate on blessings God has given us. If we count our blessings one by one, we'll never get finished. But if we jot down a list of 10 or 20 gifts God gives us each day, something will happen to our hearts.

Try it and find out.

Home Bible Reading Schedule

JULY 2007

1. **Romans 10:1-10 Angelina**
2. Romans 16:1-24 Juvenal
3. 1 Cor 1:1-9 Hyacinth
4. 1 Cor 2:9-3:8 Alexandra
5. 1 Cor 3:18-23 Felicity
6. 1 Cor 4:1-8 Valentine
7. Romans 9:1-5 Kyriake
8. **Romans 12:6-14 Astion**
9. 1 Cor 5:9-6:11 Methodius
10. 1 Cor 6:20-7:12 Daniel
11. 1 Cor 7:12-24 Leo
12. 1 Cor 7:24-35 Veronica
13. 1 Cor 7:35-8:7 Sarah
14. Romans 12:1-3 Priscilla
15. **Romans 15:1-7 Julietta**
16. 1 Cor 9:13-18 Julia
17. 1 Cor 10:5-12 Leonid
18. 1 Cor 10:12-22 Cosmas
19. 1 Cor 10:23-11:7 Militsa
20. 1 Cor 11:8-22 Elias
21. Romans 13:1-10 Victor
22. **1 Cor 1:10-18 Cornelius**
23. 1 Cor 11:31-12:6 Anna
24. 1 Cor 12:12:26 Christina
25. 1 Cor 13:4-14:5 Olympia
26. 1 Cor 14:6-19 Jacob
27. 1 Cor 14:26-40 Clement
28. Romans 14:6-9 Irene
29. **1 Cor 3:9-17 Eustace**
30. 1 Cor 15:12-19 Silas
31. 1 Cor 15:29-38 Benjamin

BIBLE STUDY

St. Paul wrote in his first letter to the Corinthians that: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor 2:9).

According to St. Paul, if we love God, then He is prepared to reveal Himself to us. God wants to show us His divine nature, His attributes, and His counsel.

God is going to give us His own spiritual wisdom, which is above the wisdom of the world. (1 Cor 2:7). With God's wisdom working in us, we will be able to comprehend truths that we could not understand on our own. For instance, God is going to us the depth of His mercy. This is very comforting, especially when we know that our sins have separated us from God. When we begin to understand God's mercy, we will also know that whenever we approach Him with a sincere heart, we will always be forgiven.

In a similar manner, God wants to show us the depths of His love. This experience will have a profound impact on our lives. In fact, when God pours out His love on us, we are moved to a greater love of others. God is prepared to demonstrate His power in us as He reveals Himself to us and as He gives us His counsel and wisdom.

STILL GOOD ADVICE

It will be enough if you take care to instruct your children in the fear of God, instill them with an Orthodox understanding, and by teaching them to be faithful, you protect them from any way of thinking that is foreign to the teachings of the Orthodox Church.

The good that you sow in the hearts of your children while they are young will blossom forth in their hearts when they come to full maturity after enduring the bitter trials of school and contemporary life, which often break off the branches of a good Christian upbringing. Saint Ambrose